

BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 80, 2024

"Defeating Tyranny in the Realm of Thought"

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GBC's Stunning Cover-up Revealed

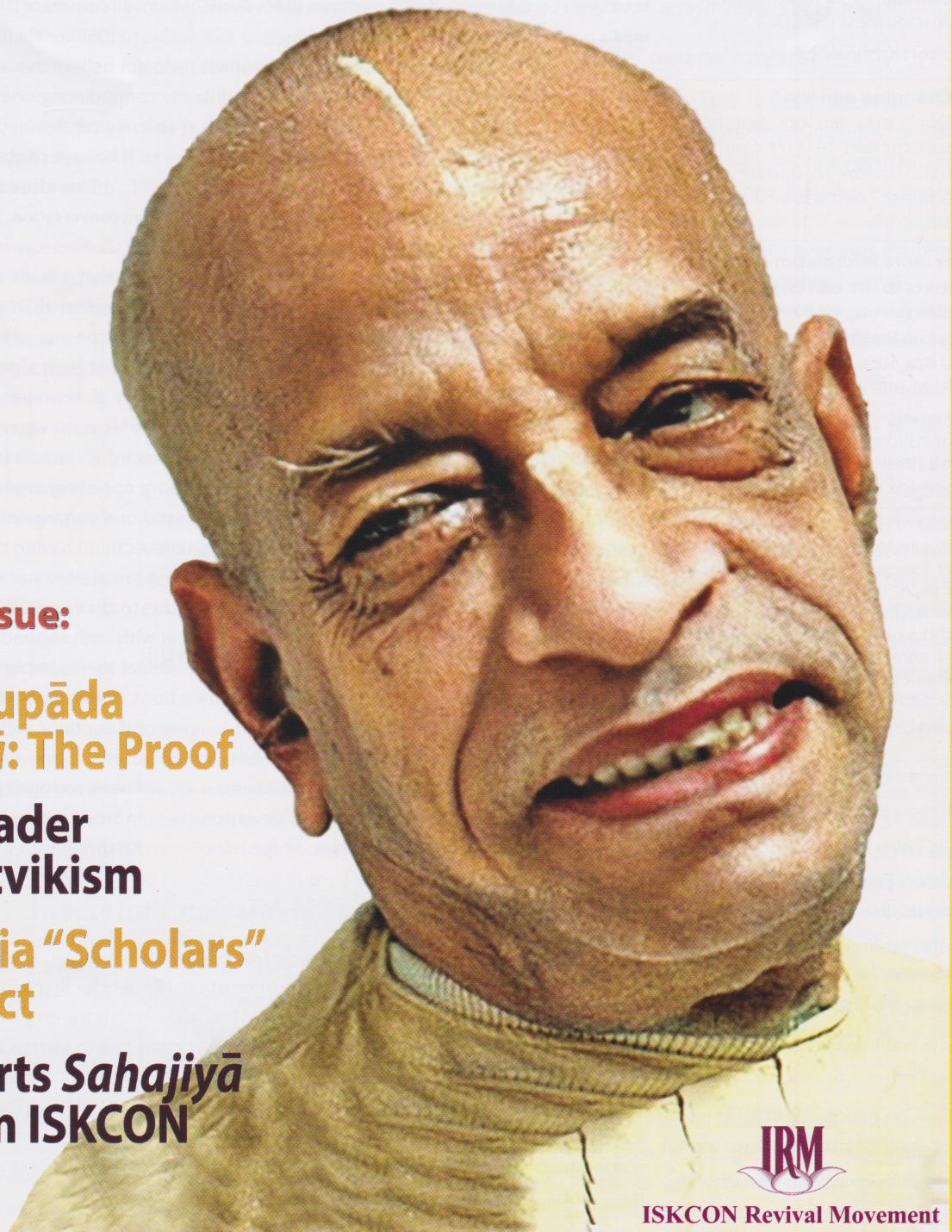
Also in this issue:

**Śrīla Prabhupāda
Gives *Dikṣā*: The Proof**

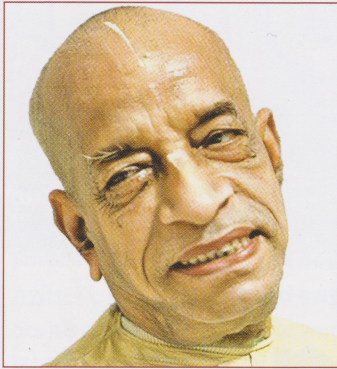
**Another Leader
Preaches Ṛtvikism**

**ISKCON India "Scholars"
Self-Destruct**

**GBC Supports *Sahajiyā*
Literature in ISKCON**



ISKCON Revival Movement



BACK TO PRABHUPĀDA

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Contradictory Rascaldom

Welcome to Issue 80 of *Back To Prabhupāda* (*BTP*).

The recent passing of **HH Gopāla Kṛṣṇa Goswami ("GKG")**, a GBC member and GBC guru, was marked by profuse glorification of him and his teachings by ISKCON's leadership.

1) In particular, ISKCON India's governing body, called "The Bureau", praised:

"his noble and transcendental instructions"

(Bureau Letter, 10/5/24)

A member of this same body, **Basu Ghosh Dāsa ("BGD")**, further claimed that due to GKG's extremely transcendental position, he was now "*nitya-līlā-praviṣṭa*", which means that he believed that GKG had directly ascended to the spiritual world and entered into Lord Kṛṣṇa's eternal pastimes (**BGD, Social media post, 8/5/24**).

2) GKG's "transcendental instructions", which were praised by ISKCON India above, included his support for female *dikṣā* gurus ("FDG"). In 2020, after the GBC authorised FDG by GBC resolution 701.6 of 2019, a special video was produced to promote this GBC resolution that authorised FDG. GKG was one of the participants in this video, and he talks at length promoting FDG, concluding that:

"I believe that Prabhupāda would permit exceptionally qualified female disciples to be guru. [...] The GBC Body has acted very maturely."

(GKG, ISKCON News video, posted 13/6/20)

3) However, this same ISKCON India, which has glorified GKG and his instructions, vehemently opposes FDG, stating it is deviant:

"introduction of FDG is divisive, deviant and a misrepresentation of Śrīla Prabhupāda's teachings [...] is a core value of our society, as is vegetarianism" (Proposal draft by ISKCON India Advisory Council EC, 31/12/21. All emphases in issue added.)

4) Hence, ISKCON India is claiming:

a) As FDG is one of GKG's "transcendental instructions", it must be bona fide.

b) As FDG is deviant, it must not be bona fide.

Clearly, this is a contradiction. They also claim:

c) Promoting FDG means promoting deviation and disobedience of Śrīla Prabhupāda, as the issue

of who can be guru is a core value, as fundamental as not eating meat.

d) One can promote such deviation, as GKG did, and still enter into Kṛṣṇa's eternal pastimes in the spiritual world.

Claiming that one can preach such deviation and still achieve the highest spiritual attainment is both a contradiction and taking spiritual life to be very cheap which means acting as a *sahajiyā*:

"That is *sahajiyā*, which means a class of men that take everything very cheap."

(Śrīla Prabhupāda Letter, 15/6/72)

5) These contradictions are from ISKCON India, but we are continually documenting contradictions from all corners of ISKCON. One can only assume that due to their mania for contradiction, ISKCON leaders do not believe there is anything wrong in continually contradicting oneself. However, Śrīla Prabhupāda severely condemned contradiction:

"If he says contradictory things, is he not a rascal? [...] Therefore he is a rascal."

(Room conversation, 13/7/75)

6) One reason why contradiction is such rascaldom is that it leads to total self-defeat. If one is consistent rather than contradictory, then one can either be consistently right or consistently wrong, i.e. there is at least a theoretical 50-50 chance of being correct. If, however, one is contradictory, then one will *always* be wrong, since any argument one puts forward is immediately defeated by the contradictory opposing argument one has *also* put forward and one's argumentation collapses on itself! Hence, never mind having the right argument, a contradicting rascal does not even *have* an argument. Hence, due to all of ISKCON's leaders being riddled in general with such contradiction, we are very easily able to defeat them simply by pointing out such contradictions. However, do not be surprised if ISKCON's leaders still continue with their contradiction festival, and we continue defeating them!

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Kṛṣṇa Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.

Contradiction Means Disobedience

We just noted in the Editorial the *fact* that ISKCON leaders continually contradict themselves. Here we will examine *why* such nonsensical rascaldom contradiction even occurs in the first place.

Tradition

We have noted how a common argument against Śrīla Prabhupāda being ISKCON's *dikṣā* guru is that such an act would violate "tradition". For example, GBC resolution 301, 1999, states that having Śrīla Prabhupāda as the *dikṣā* guru would be against the "living tradition". And GBC voted-in guru HH Śivarāma Swami states:

"Nowhere in Gauḍiṣya vaiṣṇavism, or any vaiṣṇava tradition is ṛtvik philosophy practised or believed."

(Śivarāma Swami, *Continuing the Paramparā*, 5.4)

Similarly, those opposed to female *dikṣā* gurus ("FDG") have claimed that this must also be rejected due to it being against tradition:

"even if we say that having female dikṣā guru is good for preaching in America, it is against śāstra and tradition."

(Bhakti Vikāsa Swami ("BVKS"), Talk, 8/9/20)

However, in his statement of support for FDG, which we mentioned in the Editorial, HH Gopāla Kṛṣṇa Goswami ("GKG") specifically counters this "tradition" argument against FDG by stating that:

"ISKCON is not in my opinion a traditional movement."

(GKG, ISKCON News video, posted 13/6/20)

a) Thus, FDG supporters and GKG accept that one cannot oppose FDG on the basis of "tradition" because ISKCON is not a traditional movement.

b) And we just noted in the Editorial that those who are opposed to FDG have also glorified GKG's "transcendental instructions", and thus must accept GKG's instructions regarding "tradition." Hence, they cannot then oppose Śrīla Prabhupāda being the *dikṣā* guru on the basis of "tradition" as they must accept that ISKCON is not even a traditional movement!

Thus, by the "power of contradiction", the "tradition" arguments given by all of ISKCON against Śrīla Prabhupāda being the *dikṣā* guru – whether from the FDG camp, who already accept GKG's argument that 'ISKCON is not traditional', or from the anti-FDG camp, who must accept GKG's "transcendental instructions" against tradition – can be defeated by using their own statements against them.

Proof of disobedience

If we examine *why* this "tradition" contradiction occurs, we find that:

a) ISKCON leaders oppose Śrīla Prabhupāda being *dikṣā* guru because he is a threat to ISKCON's current *dikṣā* guru system. Thus, they simply invoke "tradition" as it gives them an excuse to oppose Śrīla Prabhupāda.

b) But those ISKCON leaders who also want FDG see "tradition" as an obstacle to their aims, and so now will ditch "tradition".

c) Those who are against FDG and thus supposedly supporters of "tradition" are also, like the FDG camp, supporters in general of the GBC gurus. Thus, they will blindly glorify ISKCON gurus such as GKG and their "transcendental" instructions, even when such gurus are supporters of FDG and opposed to "tradition".

Hence, **a)** and **c)** are due to having a personal agenda of supporting the GBC guru status quo. **b)** is due to having a personal agenda of supporting FDG. Hence, driven purely by motivated personal agendas rather than Śrīla Prabhupāda's orders, it leads to one's position being contradictory and self-defeating. However, such contradiction would not arise if one was driven instead only by the need to follow Śrīla Prabhupāda's instructions, as the IRM is, and thus the IRM's philosophical position is free from contradiction.

Therefore, the fact that we are able to show continual mass contradiction from ISKCON leaders, is another proof of their disobedience of Śrīla Prabhupāda's orders.

All common arguments defeated

Thus, "tradition" has become the latest "contradiction casualty" like the other arguments given below, which are used to oppose Śrīla Prabhupāda being ISKCON's *dikṣā* guru.

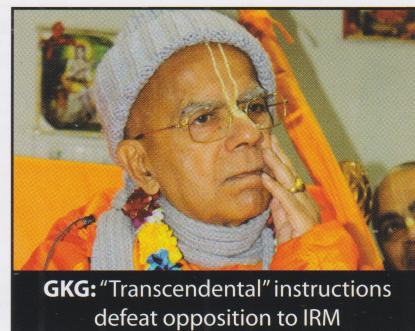
Śāstra

That it is "against śāstra" is another common argument used by ISKCON's leaders to claim that Śrīla Prabhupāda cannot be ISKCON's *dikṣā* guru. However, in the BTP 78 article "The Necessity of a Specific Śāstric Prohibition", we showed that:

a) Those on the FDG side claim that FDG cannot be prohibited, because such a prohibition is not stated in śāstra as a specific "law of bhakti-yoga".

b) Those on the anti-FDG side claim that FDG is prohibited because there exists a śāstric injunction prohibiting FDG.

But there also does not exist either a "law



GKG: "Transcendental" instructions defeat opposition to IRM

of bhakti-yoga" or śāstric injunction against Śrīla Prabhupāda remaining ISKCON's *dikṣā* guru. Thus, the "śāstric" objections to Śrīla Prabhupāda being the *dikṣā* guru are contradicted and defeated by the "śāstric" arguments used in regard to FDG.

Guru Orders

It had been claimed by anti-FDG leaders that Śrīla Prabhupāda's many orders for *everyone* to "become guru" were orders to become *dikṣā* guru:

"the common understanding of the word 'guru' is one who initiates."

(BVKS, 19/2/13)

However, we documented in BTP 64 article "Guru Proponent Accepts IRM Arguments" that the anti-FDG camp has also had to admit that such orders do not refer to becoming *dikṣā* gurus, but "vartma-pradarśaka" or preacher gurus – in order to eliminate such previously supposed "*dikṣā* guru" orders for *everyone* also applying to females. Thus, in BTP 71 article "Bewildered by Guru Lust", we were able to defeat every quote claimed by the anti-FDG camp to be evidence of *dikṣā* guru orders. We did this simply by pointing out that the quotes referred to *both* men and women, and as this contradicts their stance that women cannot be *dikṣā* guru, they must accept the quotes are not orders to become *dikṣā* guru.

In this way, the anti-FDG camp's claim that there exist orders from Śrīla Prabhupāda for *dikṣā* guru successors can be defeated through the power of contradiction.

Conclusion

Śrīla Prabhupāda states:

"There cannot be two types of truth. [...]

I say there is only one truth."

(Śrīla Prabhupāda, *Philosophy Discussions*)

Hence, contradiction means one is not following the truth and thus is disobeying Śrīla Prabhupāda. And such contradiction occurs due to having a personal agenda rather than just following Śrīla Prabhupāda's orders.

The Law of Self-Destruction

In the previous article, we noted that those in ISKCON opposed to female *dikṣā* gurus (“FDG”) had been forced to accept the IRM’s position that Śrīla Prabhupāda’s many instructions to “become guru” do not refer to *dikṣā* gurus, but rather just to anyone who preaches. This has thus forced them to scramble around looking for other instructions that they can claim are a *dikṣā* guru order from Śrīla Prabhupāda. In their desperation, the ISKCON India Scholars Board (ISKCON India’s “brahminical” advisory body) has made a video presentation of the leading light of the anti-FDG movement, and vice chairman of ISKCON India’s governing body, **Basu Ghosh Dāsa (“BGD”)**, speaking at length on one quote from Śrīla Prabhupāda which they feel gives them their elusive “*dikṣā* guru order”. The excerpts in the shaded boxes are taken from this presentation, which was published on 26/4/24.

Self-destruction

The quote in question refers to the “law of disciplic succession”, and states:

“This is the law of disciplic succession. I want to see my disciples become bona fide Spiritual Master...”

(Śrīla Prabhupāda Letter, 2/12/75)

Śrīla Prabhupāda says “my disciples”, and earlier in the letter he refers to “every student”. He does not say “my male disciples” or every “male student”, which means that Śrīla Prabhupāda is clearly referring to *all* his disciples, both male and female, in this letter. However, ISKCON India have already accepted that such quotes *cannot* be referring to *dikṣā* gurus if they also refer to females, due to their anti-FDG beliefs! This means that the presentation is defeated even before it has begun due to this FDG contradiction, and thus was just a complete waste of time. So they again need to go back to the drawing board and try to find another supposed “*dikṣā* guru order”.

Law rejected

The quote also states:

“But as a matter of etiquette it is the custom that during the lifetime of your Spiritual master you bring the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession.”

1) The “law” states that one cannot accept disciples unless one’s own spiritual master has first physically disappeared.

2) Recently deceased ISKCON guru, **HH Gopāla Kṛṣṇa Goswami (“GKG”)**, had earlier ordered that this law *not* be followed, since his own disciple became a GBC *dikṣā* guru in his physical presence: HH Bhakti Ratnākara Ambarīṣa Swami (2022).

3) We noted in previous articles that ISKCON India have glorified *all* of GKG’s “transcendental instructions”, which would include his order that this “law” not be followed.

Thus, due to their support for GKG’s order to his disciple to not follow the law, ISKCON India again have demonstrated that they do not even believe in this law. We already showed in the previous section that the presentation was already destroyed before it even began. But, just in case there was any chance it could still survive, this further contradiction ensures that it is definitely blown up and buried for good!

A possibility, not certainty

Referring to the “law”, it is claimed:

“they [“*ṛtviks*” – Ed.] deny clear evidence that a guru **doesn’t** continue to initiate after he leaves his body, after he disappears. [...] there’s a law of disciplic succession, that the disciple **will become** a guru in the absence of his guru.”

In order to claim that a guru “**doesn’t**” initiate and the disciple “**will become**” a guru after his own guru disappears, the law would need to state:

a) The guru must **stop** initiating, or **cannot** or **does not** initiate after his disappearance;

b) **and** that his disciple **will** or **must** succeed him on his disappearance.

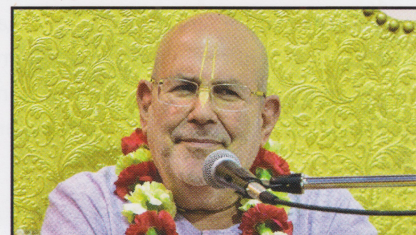
However, the law does not state any of the above. Indeed, the law makes no reference at all to the guru’s ability to initiate after he disappears. It only states that after the guru disappears is *when* the disciple:

“can”, not “will”, accept disciples.

Thus, the false claim made about the law by the presentation refers to a *certainty*. The law however only states a *possibility*. Hence, the whole argument about how the “law” somehow establishes that Śrīla Prabhupāda is not ISKCON’s *dikṣā* guru is based on claiming something the law does not even state.

Exercising the law

1) By definition, because the law only states the *possibility* of succession, one would *still* need a *dikṣā* guru succession order for the succession to actually take place. And a law



Basu Ghosh Dāsa: Presses the self-destruction button on ISKCON India

that simply states this possibility cannot *itself* be the order *for* this succession.

2) Rather, in order for the law to be applied and a succession *to* occur, Śrīla Prabhupāda would need to state that he was *ceasing* to initiate by **appointing a successor to succeed him**. But the presentation itself admits that Śrīla Prabhupāda did not appoint a successor:

“So when Prabhupāda, Bhaktivedanta Swami Prabhupāda, disappeared on November 14th, 1977, he did not appoint a successor.”

Indeed, there is no record of Śrīla Prabhupāda ordering that his disciples must or will succeed him as *dikṣā* gurus when he physically departs. And thus, without such an order, Śrīla Prabhupāda does not automatically cease to initiate and become forcibly succeeded just because he physically disappeared.

3) Rather, on July 9th, 1977, Śrīla Prabhupāda established a “*ṛtvik*” initiation system for ISKCON that would mean he would continue to initiate rather than cease to initiate. Indeed, the system was specifically set up to allow Śrīla Prabhupāda to continue to initiate without the need for his physical presence.

Thus, that a guru “can” be succeeded only becomes relevant if a succession is required due to the guru ceasing to initiate by ordering a successor – but this was never done.

Conclusion

1) We have been able to show how ISKCON India’s whole presentation is self-defeated by the “law” of self-destruction, also known as “contradiction”! Thus, we do not need to refute the presentation since it has refuted itself.

2) The law of disciplic succession *still* requires a separate *dikṣā* guru succession order. But such an order was never given by Śrīla Prabhupāda, who instead ordered that he continue to initiate in ISKCON. Indeed, making a whole presentation claiming that this one letter, which simply states the “law”, is itself the *dikṣā* guru succession order, is evidence of the desperation that exists due to there being no *dikṣā* guru succession order which exists!

GBC Cover-up Reveals Stunning Admissions

This year's GBC resolutions contained some amazing admissions, which were then quickly covered up as we will detail.

GBC's deviancy revealed

When GBC resolutions are replacing a previous resolution, they usually begin with a "Whereas" section, wherein the GBC explains the rationale for the new modified resolution. At this year's GBC meetings, resolution **no. 702.02** is such a resolution in that it states that it is replacing an earlier GBC resolution which represented "ISKCON Law 7.3.2". The resolution thus has a "Whereas" section, which gives the many reasons for why the previous resolution needed to be changed. These reasons reveal that even the GBC realises just how deviant its position is, and some of these reasons are presented below in the shaded boxes.

Totally dismissed Śrīla Prabhupāda

"Whereas in the current Resolution Śrīla Prabhupāda's statements on the "Law of the Disciplic Succession", "Etiquette" and "Retirement of the Guru" have been totally dismissed"

Thus, it is admitting that until now the GBC has basically "totally dismissed" Śrīla Prabhupāda's teachings regarding things such as the "law of disciplic succession", etc., when passing resolutions on certain issues relating to its guru system. Of course, we have been pointing this out for a long time.

Śrīla Prabhupāda "faded"

"Whereas Śrīla Prabhupāda's position has already somewhat "faded" in the present context and an indiscriminate increase of the number of gurus may intensify this problem."

It is accepted that Śrīla Prabhupāda's position in ISKCON is minimised.

"Senior" gurus are still having problems

"Whereas the Guru Service Committee informs us that some gurus, even older, experienced devotees, are having problems."

It is revealed that even their "experienced" gurus are having problems.

"Insufficiently qualified" gurus

"Whereas with the future demise of elder initiating gurus with large number of disciples there is the risk of an inordinate proliferation of insufficiently qualified gurus."

Having raised the alarm about their senior current gurus, it is further admitted that it is likely the situation will just get worse.

The problems revealed above clearly prove that ISKCON needs to get "Back To Prabhupāda"!

The cover-up

When the GBC is itself admitting how deviant its concocted guru systems are, you know things must be bad! So bad, in fact, that the GBC was then forced to remove the "Whereas" part of the resolution that contained the above admissions!

What happened was the resolution was first published intact – with the full "Whereas" reasoning section, as part of publishing all the 2024 GBC resolutions – by the GBC-funded website "Dandavats", on April 1st. However, a few days later, without notice or explanation, the GBC resolutions were reposted on the website with the "Whereas" section of resolution **no. 702.02** censored! This deletion was the only significant change made to the original 2024 GBC resolutions. Thus, this "cover-up" is actually the most revealing and relevant thing about the resolution. It shows that the GBC:

- 1) Fully accepts how deviant and screwed up its GBC guru system is;
- 2) But does not want anyone to know that it knows!

Deviation continues

This resolution was passed in order to fix the deviant practices of allowing the disciples of the GBC gurus to initiate while their GBC gurus are not just physically present but also continuing to initiate alongside them. However, in typical contradictory, deviant GBC fashion, although the resolution accepts that this practice should be stopped, it also states that:

- a) All current 100+ gurus can still carry on engaging in these deviations.
- b) All future candidates for guru can also carry on engaging in these deviations if certain "mandatory" conditions are met.

Let us add more deviations

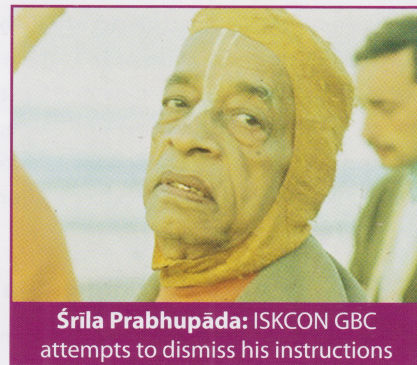
The resolution also mentions two further deviations:

- 1) It allows for the GBC to impose a limit on the number of disciples that a particular guru may initiate:

"The number of disciples the new dikṣā-guru may initiate can be limited by the GBC."

This despite the "law of disciplic succession", stating that a dikṣā guru can accept disciples "without any limitation":

"during the lifetime of your Spiritual master you bring the prospective disciples to him, and in his absence or disappearance



Śrīla Prabhupāda: ISKCON GBC attempts to dismiss his instructions

you can accept disciples without any limitation. This is the law of disciplic succession."
(Śrīla Prabhupāda Letter, 2/12/75)

Thus, we have yet another proof that the GBC does not actually believe in this "law" and only invokes it to try to remove Śrīla Prabhupāda as ISKCON's dikṣā guru, but is happy to contradict it when convenient.

2) It allows for the GBC to reintroduce the idea of the previously much-discredited "zonal-ācārya" system in which a guru may only initiate in a particular geographical area:

"Optional conditions that may be applied [...] When the candidate takes up the service of dikṣā-guru he will only be able initiate [sic] in a specific area(s)."

Thus, again, the GBC has provided yet another reason why it does not actually believe in the "law of disciplic succession". The "law" states that the dikṣā guru can accept disciples "without any limitation", and yet the GBC is saying that a dikṣā guru can be limited regarding where he accepts disciples.

This GBC resolution states that the aspect of the law that prevents one from initiating in the physical presence of one's initiating guru can be overridden in "exceptional" cases due to "historical precedents" (meaning the GBC does not believe it is even a "law" for ISKCON). But it does not claim there is any reason why the part of the law stating that disciples can be accepted "without limitation" can be overridden. And yet it does exactly that. Thus, we have the GBC contradicting itself within the same resolution – which is maybe a first even for the GBC!

Conclusion

The GBC's deviant concocted "paramparā" systems, full of contradiction, continue. As shown by the article on page 3, such contradiction occurs because the GBC does not act according to Śrīla Prabhupāda's orders and thus has no philosophy.

ISKCON Leaders Continue to Preach R̥tvikism

We were recently alerted to a lecture given by ISKCON leader **Praghoṣa Dāsa** (“PD”), who is a member of numerous GBC committees, due to the “*r̥tvik*” (IRM) message it conveyed. The lecture was given at ISKCON London on 30/5/24, and all the quotes in the shaded boxes are from this lecture.

Take *dikṣā* from Śrīla Prabhupāda

PD states that Śrīla Prabhupāda is a bona fide spiritual master that one should take shelter of:

“Śrīla Prabhupāda is the ultimate shelter, and it’s an infallible shelter. [...] It’s a complete and total shelter [...] it’s so important for us that we’re following somebody who is self-realised. Somebody who is bona fide. Somebody who, you know, you take Śrīla Prabhupāda [...] There was no question of Śrīla Prabhupāda ever doing something that he shouldn’t do and all of that kind of thing. So yeah, that’s our protection and our shelter.”

To emphasise his point that it is Śrīla Prabhupāda who is the person most qualified to provide the shelter we should be seeking, PD makes it clear that the GBC gurus are nothing in comparison to Śrīla Prabhupāda:

“You know, we have got to, and I say this to everyone in the room, young and old, new and old, and whatever: we have got to understand there is a massive difference between the gurus that we take initiation from in ISKCON and Śrīla Prabhupāda. It’s like Prabhupāda is the moon and they are tiny little twinkling stars”

Thus, PD makes it clear that this bona fide spiritual master, who provides the “ultimate” and best possible shelter that we must take, is Śrīla Prabhupāda, rather than the GBC gurus.

But Śrīla Prabhupāda states that one must take shelter of the bona fide spiritual master by initiation, which makes him the *dikṣā* guru:

“Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation.”

(SB, 11.3.21)

The above verse is quoted by Śrīla Prabhupāda over 150 times in his books and lectures.

Thus, if we are to follow PD’s advice here, then we would need to accept shelter of the bona fide spiritual master, which he states is Śrīla Prabhupāda – a shelter which must be taken by initiation, which would mean we must accept Śrīla Prabhupāda as our *dikṣā* guru.

Does not require body

In case one may think that Śrīla Prabhupāda cannot be one’s *dikṣā* guru because he is not physically present, PD goes out of his way to disabuse us of this idea by referring to a quote which we give in *The Final Order* (TFO):

“And there’s a wonderful quote where Prabhupāda says guru is the principle, not the body. So it’s a principle, it’s not an individual – that’s all, you know, neither here nor there.”

PD refers to the following quote:

“Krishna and His representative is the same. Just like Krishna can be present simultaneously in millions of places. Similarly, the Spiritual Master also can be present wherever the disciple wants. A Spiritual Master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring.”

(Śrīla Prabhupāda Letter, 28/5/68)

We give this quote in TFO to make exactly the same point that PD makes here – that the principle of accepting the spiritual master does not depend on him having a physical body.

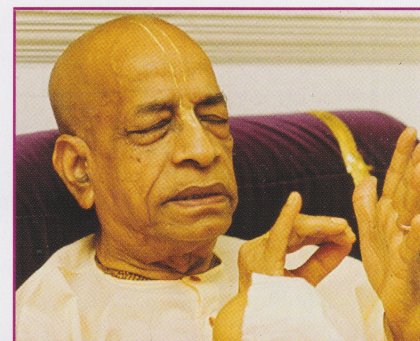
Śrīla Prabhupāda can give *dikṣā*

“Dikṣā is simply, really, if you strip it all away, it’s simply connecting you to the paramparā. It’s a formal procedure that connects us to the paramparā.”

PD claims that *dikṣā* is simply a one-time formal event designed to make a connection, i.e. the initiation ceremony or initiation procedure and rituals. In the next section, we will show that this is actually not a correct definition of *dikṣā*. However, if we assume for the sake of argument that PD is correct, what would this mean?

Well, we know for a fact that providing such a formal procedure did not require Śrīla Prabhupāda’s physical presence. Because on the 9th of July, 1977, Śrīla Prabhupāda specifically established a system of giving initiation in ISKCON which would not require his physical presence or involvement in any way. Anyone recommended by a temple president would automatically become initiated and formally connected to the *paramparā* without Śrīla Prabhupāda needing to be involved at all: either for the process of accepting disciples or the initiation ceremony. And all such persons became Śrīla Prabhupāda’s initiated disciples.

Thus, according to PD’s definition of *dikṣā*, Śrīla Prabhupāda would easily be able to continue giving such *dikṣā* even after his physical



Śrīla Prabhupāda: ISKCON’s leaders continue to admit that he gives *dikṣā*

disappearance – just as he did when he was physically present – as the initiation system he established just before physically departing did not require his physical presence, and thus there was no reason to stop it.

Śrīla Prabhupāda still gives *dikṣā*

Though PD defined *dikṣā* as being a formal procedural ceremony, Śrīla Prabhupāda actually defines *dikṣā* as “initiating a disciple with transcendental knowledge” (Cc., *Madhya-līlā*, 4.111, purport), and “receiving the pure knowledge of spiritual consciousness” (Cc., *Madhya-līlā*, 9.61, purport).

And, if we actually use this correct definition of *dikṣā*, it makes the case that Śrīla Prabhupāda is ISKCON’s *dikṣā* guru even more clear cut. Because *dikṣā* actually requires the *dikṣā* guru to impart transcendental knowledge to the disciple – which PD agrees Śrīla Prabhupāda is doing for everyone in ISKCON since Śrīla Prabhupāda is **at least** everyone’s “pre-eminent *śikṣā* guru”:

“they [disciples of GBC gurus] have to also understand that Śrīla Prabhupāda, we say ‘pre-eminent *śikṣā* guru’ [...] pre-eminent *śikṣā* guru’s not strong enough actually, it’s actually not strong enough of a term”

(PD, Interview, 18/11/20)

If Śrīla Prabhupāda is imparting transcendental knowledge “above all others” (the meaning of “pre-eminent”), then there is no question of anyone else in ISKCON being able to surpass him in terms of “initiating with transcendental knowledge” – or giving *dikṣā*.

Conclusion

We have yet another ISKCON leader who cannot help but copy the IRM’s message even though they are supposed to be opposing it! PD has made a strong case for why one should accept Śrīla Prabhupāda, rather than the GBC gurus, as one’s ultimate shelter and *dikṣā* guru.

Śrīla Prabhupāda Gives *Dīkṣā*: The Proof

We show how ISKCON leaders agree with us that Śrīla Prabhupāda is spiritually present in ISKCON, and what this means in practice.

Dīkṣā “inability”

ISKCON leaders’ various objections to Śrīla Prabhupāda remaining ISKCON’s *dīkṣā* guru are all based on assuming that the *dīkṣā* guru must be “living” or physically present, e.g.:

- a) The “tradition” is that the *dīkṣā* guru must be “living”;
- b) The “living” guru is needed so that he can “bend the ear” of the disciple;
- c) “*Śāstra*” only contains examples of “living” gurus;
- d) The *dīkṣā* guru needs to be “living” in order to be able to personally “accept” the disciple.
- e) The *paramparā* will “stop” if we do not have “living” gurus.

And so on. All these arguments:

- 1) Are *indirect* as they do not quote a “living guru” order from Śrīla Prabhupāda. Hence, an appeal needs to be made instead to “tradition” and so on;
- 2) Assume that it is not even *possible* for Śrīla Prabhupāda to give *dīkṣā* even if he wanted to, due to his lack of a physical body.

But, conversely, they accept that Śrīla Prabhupāda does still act as the *dīkṣā* guru for those he initiated whilst he was physically present, and thus what is actually being claimed is not that the *dīkṣā* guru needs to be “living” – but that he only needs to be “living” when he *begins* to act as the *dīkṣā* guru and accepts disciples for initiation.

Spiritual presence = can give *dīkṣā*

Speaking about the relationship with the *dīkṣā* or initiating spiritual master, GBC voted-in guru HH Jayādvaita Swami (“JAS”) states: “The spiritual master may be present, the spiritual master **may be physically absent, whatever.** [...] **This is the spiritual platform.** On the material platform, things come and go, things are seen and not seen [...] So remembering the instructions of the spiritual master [...] this will give us that **close connection with the spiritual master.**”

(JAS, Talk, 27/3/24)

- 1) JAS states that since the relationship with the *dīkṣā* guru is on the *spiritual* platform, his physical presence is not relevant.
- 2) Thus, one continues to connect with the *dīkṣā* guru even when he is physically absent.

Therefore, this ability of Śrīla Prabhupāda to connect as a *dīkṣā* guru would also apply to the *beginning* of the *dīkṣā* guru-disciple relationship called “initiation”, as it is also taking place on the *spiritual platform*, and thus by definition physical presence cannot be required.

Śrīla Prabhupāda’s *dīkṣā* ability

Another ISKCON leader, GBC Nominations Committee member (and former GBC) Tamohāra Dāsa (“TD”) states that:

“Śrīla Prabhupāda is **still with us** and will always be with us [...] because his **spiritual presence is eternal. It’s continuing.** [...] It’s absolutely possible for everyone to have a relationship with Śrīla Prabhupāda because Prabhupāda is **eternally the guru for ISKCON**, the Founder-Ācārya”

(TD, Lecture, ISKCON Alachua, 16/11/23)

Thus, we are assured that:

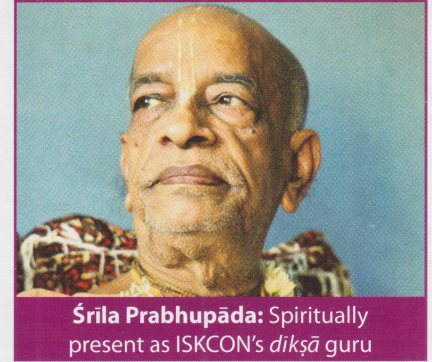
- 1) Not only is Śrīla Prabhupāda spiritually present in ISKCON;
- 2) But he is *continuing* to be spiritually present eternally in the same way he was spiritually present when he was also physically present;
- 3) Everyone in ISKCON can have a relationship with Śrīla Prabhupāda as their guru.

Points 1 and 2 mean that Śrīla Prabhupāda’s spiritual position has not *changed* following his physical departure, but it is eternally the same. Thus, there is *no change* to the spiritual position he had when he was physically present, which includes acting as *dīkṣā* guru, as this is not a *material* position. Which is consistent with point 3.

Beginning not exempted

The statements above from ISKCON leaders about Śrīla Prabhupāda’s spiritual presence mean that Śrīla Prabhupāda does not suddenly become spiritually impotent just when it comes to *beginning* the *dīkṣā* relationship. Rather, these statements uphold Śrīla Prabhupāda’s spiritual ability to function as a *dīkṣā* guru, period. And the above two examples are only the latest in a long line of ISKCON leaders who are continually reminding us that Śrīla Prabhupāda is still spiritually present. We have quoted many of them in previous BTP issues.

Thus, ISKCON’s leaders have to accept that Śrīla Prabhupāda *can* continue to remain the current link in the disciplic succession following his physical departure and give *dīkṣā* by virtue of his continued *unchanged* spiritual presence. Hence, the various *indirect* argu-



Śrīla Prabhupāda: Spiritually present as ISKCON’s *dīkṣā* guru

ments given by ISKCON’s leaders stated at the outset, which *assume* that Śrīla Prabhupāda is unable to continue as ISKCON’s *dīkṣā* guru due to not being “living”, are defeated by ISKCON’s leaders themselves, due to their acceptance of Śrīla Prabhupāda’s continued unchanged spiritual presence.

Succession order needed

ISKCON leaders are then left with only one path to block Śrīla Prabhupāda being ISKCON’s *dīkṣā* guru: that though Śrīla Prabhupāda *can* continue as ISKCON’s *dīkṣā* guru, still, he explicitly chose to *stop* doing this by giving a *direct* order naming successors to succeed him as ISKCON’s *dīkṣā* guru on his physical departure. But we saw in the article on page 4 that there is no record of Śrīla Prabhupāda having given such a *dīkṣā* guru succession order.

Indeed, there is only one claim that could even possibly qualify as being such a succession order explicitly tied to Śrīla Prabhupāda’s physical order: that on May 28th, 1977, Śrīla Prabhupāda supposedly ordered 11 *ṛtviks* to transmogrify into *dīkṣā* gurus as soon as he physically departed. But we have documented in detail that this *ṛtvik* to *dīkṣā* guru transmogrification order only “exists” if one “plants” it into Śrīla Prabhupāda’s mind through the mystical power of mind reading because Śrīla Prabhupāda himself never ordered such a transmogrification (see BTP 78, “A Guru System Dependent Entirely on Mind Reading”).

Conclusion

Thus, due to –

- 1) ISKCON leaders’ acceptance of Śrīla Prabhupāda’s unchanging continued spiritual presence;
- 2) No *dīkṣā* guru succession order existing, other than in the minds of ISKCON leaders – they are forced to accept that Śrīla Prabhupāda continues to give *dīkṣā* since it is not physical, but spiritual.

BTP Interactive

Preventing the greatest harm

"You should try to settle the dispute. It is harming all. Please don't fight!"

- Anil Prayag, Rockville, USA

1) We have no desire to fight, and would much prefer for the dispute to be settled. Hence, we have made various efforts to settle the dispute. Here is the history:

a) **The Final Order book (TFO)**, which is the IRM's founding document, states on the cover that it was submitted to the GBC 28 years ago in an attempt to settle the dispute. This is how long we have been trying! However, on receiving *TFO*, the GBC found itself unable to refute *TFO* proving that Śrīla Prabhubāda ordered *ṛtviks* to continue initiations for ISKCON. Therefore, the GBC tried to hide its defeat by simply making the ridiculous argument that:

i) Yes, Śrīla Prabhubāda did order *ṛtviks* for after Śrīla Prabhubāda's physical departure.

ii) But *ṛtvik* is used to mean *dikṣā guru*!

This ridiculous argument was made in the GBC paper, "**Disciple of My Disciple**" ("**DOMD**"), written as a specific response to our submission of *TFO* to the GBC. One can verify this by reading our reply to DOMD here:

iskconirm.com/domd

b) I later put together a slideshow entitled "The 'No Change' in ISKCON Paradigm". Then, to further help settle the dispute, ISKCON temple presidents presented this slideshow to the GBC at its annual GBC meetings in Māyāpur in 1999. However, the GBC simply claimed that the presentation was "erroneous" without making any attempt to show why this was so, and instead simply took steps that could lead to *expelling* the very temple presidents that they had invited to make the presentation! This course of action is documented in **GBC resolutions 301-302, 1999**.

c) Then, in 2004, the GBC actually withdrew the GBC paper, "On My Order Understood", which *TFO* had been written to refute. The GBC agreed with *TFO* that its paper "**contains assumptions and assertions that, in numerous places, do not match the available evidence from the statements of Śrīla Prabhubāda**". However, the GBC did not then present an alternative paper that *did* answer *TFO*, but instead simply presented a "concise statement" of belief, which made no attempt to address any of the points made by *TFO*. One can see these facts documented in **GBC resolution 409, 2004**.

Hence, this sequence of events documents

that:

i) The IRM made attempts to settle the dispute based on Śrīla Prabhubāda's orders.

ii) The GBC was unable to challenge our presentations, and made no serious attempt to do so, and instead just carried on with its unauthorised programs regardless!

2) You have stated that the "fight" is "harming all". However, *not* fighting will cause greater harm:

a) Imagine that the GBC declared that Kṛṣṇa is not God, and instead we should worship an imposter as God. I think you would agree that such a move would cause the greatest harm, and should be vigorously *fought*. Well, declaring that Śrīla Prabhubāda – the link to Kṛṣṇa – is not the guru of his own Society, and that we should instead worship unauthorised imposters as his successors, is a deviation of a similar magnitude. And the facts presented in the previous section, documenting the GBC's inability to refute *TFO*, establish that this is indeed what the GBC is doing.

b) Further, this deviation of usurping Śrīla Prabhubāda's position has led to a movement that is full of deviation from top to bottom:

i) It is a completely different, and deviant, movement to that which Śrīla Prabhubāda established. This is documented here:

iskconirm.com/30 & iskconirm.com/at50

ii) It is a "*sahajiyā*" movement in consciousness and practice. This is established here:

iskconirm.com/sahajiya

iii) Śrīla Prabhubāda and his teachings have been minimised and attacked. This is established here: iskconirm.com/attack

iv) Śrīla Prabhubāda is not accepted as the supreme authority in ISKCON, with "jumping over" Śrīla Prabhubāda and going outside his teachings being a frequent occurrence. This is established here: iskconirm.com/jump

And we present more examples of all the above in every *BTP* issue, including this issue!

Hence, it is clear that the greatest harm will occur if we allow this ruination of Śrīla Prabhubāda's movement and teachings – being carried out in his name – to continue, rather than if we fight and expose such ruination.

3) However, given the GBC's intransigence towards accepting Śrīla Prabhubāda's orders, we have made yet another attempt to settle the issue in the best way possible. We have prepared a whole document that the GBC must agree with. Because this document simply presents ISKCON leaders agreeing with



Śrīla Prabhubāda: The IRM is fighting to defend him from the deviant GBC

the points made by the IRM! This document is called the *BTP ISKCON Leaders Special Issue*, and quotes many ISKCON leaders agreeing that Śrīla Prabhubāda is effectively ISKCON's *dikṣā guru*. We cannot make it any easier than that. Because though they have shown they will steadfastly not agree with us, the GBC should at least agree with themselves! Alas, the GBC even refuses to do this, and instead just carries on deviating regardless.

Thus, in conclusion, we only have two options:

i) Surrender to the GBC's deviation due to not wanting to "fight" and thus supposedly avoid harm.

ii) Try to prevent the greatest harm possible by opposing the ruination of Śrīla Prabhubāda's teachings and movement.

We have no choice but to accept the latter.

Commissions contradiction

"This is what is circulating. Have fun with the typical misrepresentation of Śrīla Prabhubāda's final order."

- Yaśodā-nandana Dāsa, Los Angeles, USA

Editor replies:

The above refers to an article titled "Śrīla Prabhubāda's Battlefield Commissions", being circulated on social media. This article is the excerpt of a long email sent on 2/12/23 by **Rūpānuga Dāsa ("RD")**, who was one of the first members of the GBC. The parts in the shaded boxes below are taken from this article.

1) RD first explains what he means by "Battlefield Commissions" by quoting Dhristadyumna Dāsa from "DVD 11: Following Śrīla Prabhubāda – Remembrances" giving his "memory" of Śrīla Prabhubāda saying:

"It is called in wartime, 'battlefield commissions.' There is no qualified leaders, but someone has to lead the charge. [...] you are not sufficiently equipped for this fight and most of you will go down."

Thus, by "battlefield commissions", RD

BTP Interactive (continued)

means that Śrīla Prabhupāda appointed persons for a role they were not qualified for.

2) RD then states:

“First of all, there will be no *sannyāsī* anymore. I have got very bad experience. And, at least we are not going to create new *sannyāsīs*.” [...] he also said: **“This should be strictly outlawed, no more *sannyāsīs*.”** [...] And there were no recommendations for *sannyās* that upcoming Gaupūrṇimā on March 5th 1977, as was previously usually given to Śrīla Prabhupāda at Gaupūrṇimā time. [...] the truth is, Śrīla Prabhupāda **stopped his *sannyāsi* “battlefield commissions” BEFORE HE LEFT.**

The bolded parts are quoted by RD verbatim from Śrīla Prabhupāda’s recorded conversation of January 7th, 1977. Thus, RD states that Śrīla Prabhupāda had stopped making these “battlefield commissions” of unqualified persons after January, 1977.

3) However, RD then claims:

“the May 28th yearly meeting of the GBC, during which Śrīla Prabhupāda stated he would name some of his senior disciples to become “regular gurus” [...] Six of the devotees present during the **above May 27th conversation** [...] appeared on the list given by Śrīla Prabhupāda on July 9th. **This statement above** – “Among yourselves, there is no strong man. That is the defect. All like child. That is the defect.” – this statement substantiates that they were also battlefield commissions appointed in the July 9th letter.”

a) RD states that those named in the July 9th, 1977 letter were unqualified to become *dikṣā* gurus because 6 of them were present during a conversation on May 27th, 1977, in which Śrīla Prabhupāda stated that it was a “defect” that they were all like “child”, and there was “no strong man”.

b) And we quoted RD in the last section stating that Śrīla Prabhupāda stopped making “battlefield commissions” for *sannyāsīs* in January 1977 because of the “very bad experience” he had in giving such commissions to unqualified persons.

c) These 2 points from RD are thus actually very strong evidence from him that Śrīla Prabhupāda could **not** have been appointing those named in the July 9th letter as unqualified “battlefield commission” *dikṣā* gurus. Especially since the qualification required to become a *dikṣā* guru is even greater than that required for a *sannyāsī*, and thus there would be a good chance that Śrīla Prabhupāda would

again have a “very bad experience”. And, indeed, we can see that history bore this out, as most of those named in the July 9th letter did fall down into gross deviation, after they unauthorisedly became *dikṣā* gurus.

d) However, RD contradicts himself and claims that Śrīla Prabhupāda *did* appoint those named in the July 9th letter as unqualified “battlefield commission” *dikṣā* gurus! RD tries to justify this contradiction by claiming that on May 28th, 1977, Śrīla Prabhupāda “stated he would name some of his senior disciples to become “regular gurus””. However, RD has just made this up because Śrīla Prabhupāda does not “state” that he “would name” regular gurus. He actually states that:

“When I order you become guru he becomes regular guru.”

Thus, RD has changed “When I order” into “would name”. RD had made a similar cheating argument earlier, which we covered in depth in last issue’s “Nonsense Challenges” column. The very fact that one is forced to go to the lengths of even deleting Śrīla Prabhupāda stating “When I order”, proves just how **fatal** these words are to the guru hoax.

e) Therefore, having given good arguments for why Śrīla Prabhupāda would not be making unqualified persons into *dikṣā* gurus via “battlefield commissions” on July 9th, 1977, RD changes Śrīla Prabhupāda’s words and contradicts himself.

Nonsense Challenges

This column answers challenges that our readers have forwarded to us for answering.

Veṅkata Bhaṭṭa Dāsa (“VD”), gave an interview titled “Why *Ṛtviks* Are Still Wrong in 2024”, which was published on 9/5/24. VD used to be the North American Director of ISKCON Communications, and the statements in the shaded boxes are from this interview.

Ignorance of *Ṛtvik*

“the adherents of the post-*samādhi* *ṛtvik-vāda* philosophy would have us believe that that system is the way that initiations will take place in the Hare Kṛṣṇa movement or in ISKCON for all time to come”

ISKCON leaders have referred to *The Final Order* as the “*Ṛtvik* Bible”, and thus if a person claims he will prove that the “*ṛtviks* are still wrong”, one would expect him at the very least to know what the *ṛtviks* claim. Otherwise, how can you ever prove them wrong? Yet, it is not claimed by us that Śrīla Prabhupāda will be



Śrīla Prabhupāda: Did not order any *dikṣā* guru successors at all

the *dikṣā* guru for eternity – “all time to come”. Here is what *TFO* actually states:

“Śrīla Prabhupāda will be the initiator within ISKCON for as long as the Society is extant.”

(*TFO*, p. 81)

Which, if VD has any knowledge of Śrīla Prabhupāda’s teachings, he will know will only be for a few thousand years more, rather than for all of eternity.

“they [*ṛtviks*] - Ed.] say that Prabhupāda is saying that his grand-disciple is his disciple”

VD now refers to the May 28th, 1977 conversation. He claims that when Śrīla Prabhupāda refers to having grand-disciples in that conversation, we state that this means Śrīla Prabhupāda is referring to having his own disciples, rather than having grand-disciples. But we say nothing of the sort. Here is what we state in *TFO* regarding the use of the term “grand-disciple” by Śrīla Prabhupāda:

“Śrīla Prabhupāda is simply saying that when a guru orders his disciple to become a *dikṣā* guru, he will have grand-disciples (“his grand-disciple”), since the new *dikṣā* guru will then be initiating in his own right (“he becomes disciple of my disciple”). [...] But where is the order for this guruship to occur?”

(*TFO*, p. 41)

Thus, we fully accept that Śrīla Prabhupāda is referring to his possible grand-disciples as being his grand-disciples. But we point out that Śrīla Prabhupāda is stating that his grand-disciples will only exist if he gives an order for *dikṣā* guruship – which was never given.

“you’re sort of implying that he couldn’t really do a very good job of raising up even one disciple [...] to be able to, like, take on the mantle of *dikṣā* guru”

VD claims that we imply that Śrīla Prabhupāda was unable to raise even one disciple to become a *dikṣā* guru. However, we do not imply this at all but rather accept that his disci-

BTP Interactive (continued)

ples could have been pure devotees:

"The fact that Śrīla Prabhubāda did not authorise any of his disciples to act as *dikṣā* guru does not necessarily mean that none of them were pure devotees."

(TFO, p. 59)

Thus, it is clear that VD has no idea what it is we state, and hence he has no idea what he is talking about.

Ignorance of Śrīla Prabhubāda

Having made clear that he has no idea what he is talking about in regard to what we state, VD reveals that this gross ignorance also extends to Śrīla Prabhubāda's teachings.

"Śrīla Prabhubāda so much emphasized this idea of a living guru."

Śrīla Prabhubāda never used the term "living guru" or "living spiritual master", even once. Rather, the one time someone brought up the "living guru" concept, Śrīla Prabhubāda condemned it:

Śrīla Prabhubāda: "As soon as you read Bible, that means you are following the instruction of Lord Jesus Christ; that means you are following spiritual master." [...]

Madhudviṣa: "I was referring to a living spiritual master."

Śrīla Prabhubāda: "Li-... It is no-... Spiritual master is not the question of... Spiritual master is eternal. [...] when you read Bible that means you are following the spiritual master represented by some priest or some clergyman in the line of Lord Jesus Christ."

(Lecture, 2/10/68)

Śrīla Prabhubāda dismisses the need for a "living" guru as an alternative to following the physically departed spiritual master through his teachings. Thus, he did not "emphasise" something he never even mentioned!

"where is even Prabhubāda talking about the time where Bhaktisiddhānta Sarasvatī Ṭhākura ordered Prabhubāda to take disciples? You won't find it."

Brahmānanda: "He's asking when did you become the spiritual leader of Kṛṣṇa consciousness?"

Śrīla Prabhubāda: "When my **Guru Mahārāja ordered me**. This is the *guru-paramparā*. [...] **A guru can become guru when he's ordered by his guru.** That's all. Otherwise nobody can become guru."

(Lecture, 28/10/75)

Śrīla Prabhubāda talks about the fact that he became a guru only because his own guru specifically ordered him, despite VD claiming

that Śrīla Prabhubāda never talks about it!

"Just like we had to understand the context of May 28th, you have to understand the context of July 7th [...] one is asking expressly, Śrīla Prabhubāda what will happen in terms of initiations after you leave us"

1) VD refers to the conversation of May 28th, 1977, and states that it refers to Śrīla Prabhubāda being asked "expressly" about how initiations will be conducted after his physical disappearance. VD is thus referring to the following question asked in this conversation by Satsvarūpa, as it is the only time there is any question asked regarding Śrīla Prabhubāda physically departing:

"Then our next question concerns initiations in the future, particularly at that time when you're no longer with us."

2) Śrīla Prabhubāda's answer to this question, which is given below, establishes that soon he would appoint some of his disciples as "*ṛtviks*" for the purpose of performing initiations, both first initiation and second initiation:

Satsvarūpa: "We want to know how first and second initiation would be conducted."

Śrīla Prabhubāda: "Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating *ācāryas*."

Tamāla Kṛṣṇa: "Is that called *ṛtvik-ācārya*?"

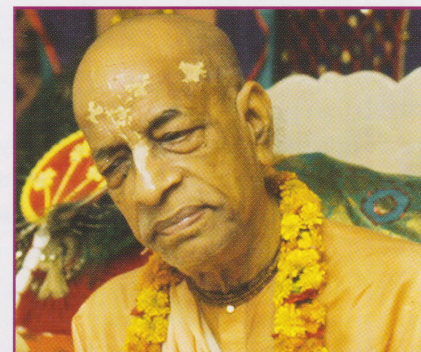
Śrīla Prabhubāda: "*Ṛtvik*, yes."

3) At the outset of the July 9th, 1977 directive, it states why it is being issued:

"Śrīla Prabhubāda indicated that soon He would appoint some of His senior disciples to act as "rittik"—representative of the acarya, for the purpose of performing initiations, both first initiation and second initiation."

Which is exactly what we just quoted Śrīla Prabhubāda stating he was going to do on May 28th, 1977. Thus, the July 9th directive is a response to the May 28th, 1977 conversation. Which, according to VD (**see point 1**), means the July 9th directive is a response to Śrīla Prabhubāda being asked expressly how initiations will be conducted after his physical disappearance. And the July 9th directive expressly sets out a representative initiation system wherein Śrīla Prabhubāda remains ISKCON's *dikṣā* guru. Thus, according to VD:

Śrīla Prabhubāda's response to how initiations will be conducted after his physical disappearance was to set up a *ṛtvik* system wherein he remains ISKCON's *dikṣā* guru.



Śrīla Prabhubāda: His position miscommunicated by former comms director

Which is exactly what the IRM states! Thus, how can the "*ṛtviks*" possibly be "wrong"?

In conclusion, VD has shown that he has no idea –

a) What the "*ṛtviks*" state;

b) What Śrīla Prabhubāda states

– which has led him to succeed in showing:

"Why the *Ṛtviks* Are Still Right in 2024!"

Appreciation

"Thank you for your incredible articles. I am only saddened that it has taken me so long to find them. At a Ratha-yātrā festival in Venice, Ca., some brave soul was passing out BTP. I was uninformed, and observed Jayādvaita *Prabhu* tearing the magazines from the distributor and ripping them up. Being a new person, I was under the impression he was doing something necessary. Had I known what was going on, I would have kept a copy for myself and avoided 20 years of misinformation and manipulation.

Thank you for continuing to tell the truth about ISKCON and its deviation. Your response is vital to my recovery from the false guru system I came into when I joined in 2000. By your dedicated efforts I have hope of returning to sanity in Krishna Consciousness as His Divine Grace Śrīla Prabhubāda instructed. Please accept my heartfelt gratitude for your courageous works!

As you may know, those of us who blindly followed the deviations that the GBC and ISKCON presented as facts need truth and support in our recovery. I recently left Gītā-nagari as a full time volunteer, and all the devotees I served with are continuing to follow the deviated path begun by Tamāla Kṛṣṇa and Satsvarūpa. I do not expect them to reform themselves, but I wish to be prepared when others I know or will meet ask what to do now. Your competence in exposing the deviations of ISKCON and the GBC are making a huge dif-

BTP Interactive (continued)

ference in my Krishna Conscious life.

I am hopeful and looking forward to serving Śrīla Prabhupāda and His faithful disciples. May you always live in the love of Śrī Guru and Gaurāṅga!

Your servant,"

- **Snāna Yātrā Dāsa, Pennsylvania, USA**

"Amazed at your unparalleled service.

All should study the ISKCON IRM site (www.iskconirm.com). It's simply amazing (uplifting) to see Krishnakant Prabhu run circles around the best among the ISKCON and Gauḍiyya "scholars". He has defeated near 150 debaters in his website, including other too sure of themselves *rtvik* Prabhupādanugas like Madhu Paṇḍit Dāsa of Bangalore. He debated and defeated Hridayānanda and Bhakti Caru in around 50 different topics. They had no choice but to stay in the dust and lick their wounds. As always, Krishnakant Prabhu runs circles around ALL his opposition. Yet some foolishly claim they can defeat Krishnakant Prabhu!! NOBODY can defeat the Prabhupāda Only Paradigm or POP.

All true Prabhupādanugas should subscribe to his *Back To Prabhupāda* magazine, to be solid in true *guru-tattwa*, the most important principle in life according to Śrī Krishna Caitanya. You can get the magazine in various languages for free every few months anywhere in the world. Amazing service! *The Final Order*, which explains in a total authoritative way that Śrīla Prabhupāda is qualified and authorized to initiate disciples after leaving his body, is also available for free in various languages. Don't hesitate. Take advantage of the service of this very qualified and selfless follower of Śrīla Prabhupāda!!

I take the opportunity to share that I think most of us do not appreciate enough, the great service Krishnakant has been doing very selflessly for so many years."

- **Mahātmā Dāsa, Florida, USA**

"Hare Krishna. I am finding out more and more so I can know about all this. Thank you for doing this. Thank you so much. The past week I have been finding a lot of gold thanks to your website. I used to live in Māyāpur and go to school there and I'm truly shocked about all this. Can I please get a copy of everything you can get a hold of. *Hari bol*,"

- **Arjuna Lønskov, København, Denmark**

"Received, many thanks. So much of interest to read. Many thanks for all your service."

- **Elizabeth Wittig, Watford, UK**

"Krishnakant Prabhu,

Please accept my humble obeisances.

You Prabhu, and your folks, do great service! Thank you.

GBC = Great Big Clowns.

GBC should be ignored. Can you believe it: they promote "Śrī ACB is dead."

Thank you Krishnakant Prabhu, for standing strong in the presentation of the truth which Śrīla Prabhupāda gave us. Obviously you are the most advanced! You "interview" fools who say the most stupid things. But you never get angry, you never criticise. You simply offer the perfect reality: Śrīla Prabhupāda speaking! Thank you for your fine, 1st class service to Śrīla Prabhupāda. Thank you KK *prabhu* for having the courage to tell the truth. NB KK *prabhu*, how do you tolerate these moron animals?"

- **Rāmāī Devī Dāsi, West Virginia, USA**

"Thanks for your great transcendental offering."

- **Yamarāja Dāsa, Florida, USA**

"Many thanks for your service. Hare Kṛṣṇa,"

- **Morara Bhakti Dāsa, Lancashire, UK**

"Thank you for all your service."

- **Stacey Sherman, Bristol, UK**

"Thank you for your selfless service to expose the truth, even when most don't want to hear it."

- **Liam Devlin, Texas, USA**

"I really appreciate all the work you are doing with IRM. A revival is needed from the corrupt ways of the GBC and BBT. I am interested in getting a copy of *100 Deviations*. I am also interested in reading *The Final Order* book. It has been on my mind for a long time. *Haribol*."

- **Stormi Martin, Oakland, USA**

"Keep up the good work."

- **Mike MacArthur, Florida, USA**

"Thank you for your good service to Śrīla Prabhupāda"

- **Vijaya Paṇḍita Dāsa, Vicenza, Italy**

"*Hari Bol*,

I appreciate your kind and spiritual support. God bless you all! Hare Krishna!"

- **Dees Maharaj, Richards Bay, South Africa**

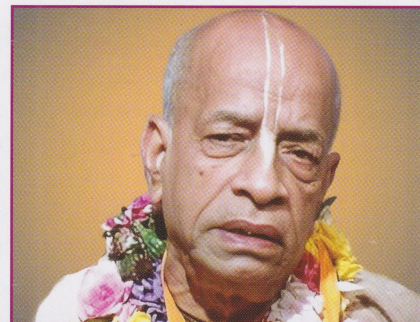
"Thank you for your service."

- **Varāha Dāsa, Carriere, USA**

"If possible please do send me a hard copy of your *The Final Order* book and please continue sending me *BTP* issues. I very much appreciate and look forward to reading them.

Your servant,"

- **Bhakta Venkat, Bangalore, India**



Śrīla Prabhupāda: The only hope of sanity in present day ISKCON

"Thank you for your kindness."

- **Kokil Bihārī Dāsa, West Yorkshire, UK**

"I look forward to receiving your wonderful informative transcendental magazine. *Haribol*, AGTSP."

- **Ashram Ramcharan, Diego Martin, Trinidad**

"Nice initiative to spread Śrīla Prabhupāda's original movement."

- **Bhawana Mehta, Delhi, India**

"Keep up the good work."

- **Glen Singh, Ladysmith, South Africa**

"*Jai Śrī Guru Mahārāja Śrīla Prabhupāda!* Last guru of ISKCON, my guru."

- **Adam Pietron, Chicago, USA**

"All Glories to Śrīla Prabhupāda. Thank you for your wonderful service."

- **Wayne Watt, Alachua, USA**

"Thank you for your valuable service to Śrīla Prabhupāda"

- **Anasūyā Devī Dāsi, Mumbai, India**

"I'm really grateful to you for your act of kindness. Yours sincerely,"

- **Prof. Prafulla C. Mishra, Vrndāvana, India**

"Thank you for your help, *daṇḍavat*."

- **Gd Teguh Mahayana, Bali, Indonesia**

"Thank you very much for your service to Śrīla Prabhupāda"

- **Gaura Nityānanda Dāsa, Alachua, USA**

"Very interesting and a good read."

- **Maureen Butler, County Fermanagh, Northern Ireland**

"The editorial from *BTP* 79 ("The Spiritual Paradigm"), I like it very much. It nicely describes why IRM and ISKCON look at the world with completely different eyes."

- **Vaclav Dvorak, South Moravia, Czechia**

"I really want to know the truth"

- **Gunjesh Kumar, Visakhapatnam, India**

Editor replies:

Then, you have come to the right place. You may end up being shunned by those in ISKCON, you will not learn how to get opportunities for Profit, Adoration and Distinction (PAD), but you will certainly get the truth!

Śrīla Prabhupāda Has Opened Our Eyes

At first glance, it can seem as if the “guru” dispute between the IRM and the GBC, regarding who should be the *dikṣā*, or initiating, guru of ISKCON, is intractable and very complex. On the one hand, there is the IRM with hundreds of papers and documents, and many books, presenting reams of evidence for its position. On the opposite side, you have over one hundred GBC gurus and many thousands of their followers all sticking to their guns, convinced they are also correct. However, we will show that:

- This dispute only requires that one question be answered;
- Both sides have answered this question;
- And both sides agree on the answer!

Opened our eyes

Śrīla Prabhupāda speaks about the person who has opened our eyes spiritually:

“Janme janme prabhu sei. Spiritual master who has opened the eyes, he is, spiritual master, the life of the disciple [...] Janme janme prabhu sei. Life of the disciple. *Cakhu-dān dilo jei, janme janme prabhu sei.*”

(Śrīla Prabhupāda, Conversation, 29/5/77)

“In a song we sing every day, Narottama dāsa Ṭhākura says, *cakṣu-dāna dila yei, janme janme prabhu sei: the guru gives spiritual insight to the disciple, and therefore the guru should be considered his master, life after life.*”

(SB, 6.7.21, purport)

Above Śrīla Prabhupāda quotes this statement from Narottama dāsa Ṭhākura –

Cakhu-dān dilo jei, janme janme prabhu sei

– which means that the one who has opened our eyes (“*Cakhu-dān dilo jei*”) is not just our spiritual master, but must be considered the master of the disciple “life after life” (“*janme janme prabhu sei*”). This must refer to the *dikṣā* or initiating spiritual master, because Śrīla Prabhupāda refers to a *singular* spiritual master who alone will be the master “life after life” for the disciple. And we know that such a singular spiritual master must be the *dikṣā* guru, since only the *dikṣā* guru is singular, whilst instructing or *sikṣā* gurus can be many:

“A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one may accept.”

(Cc., Ādi-līlā, 1.35, purport)

Gives *dikṣā*

In the quotes from Śrīla Prabhupāda that we just presented, he says that the statement from Narottama dāsa Ṭhākura is sung every day. It is sung every day as part of the following prayer offered during “*guru-pūjā*”:

Cakhu-dān dilo jei, janme janme prabhu sei, divya jñāna hṛde prokāśito.

Thus, it is sung immediately before the phrase “*divya jñāna hṛde prokāśito*”, which, Śrīla Prabhupāda states, refers to the person who is giving *dikṣā* or the *dikṣā* guru:

“*Divya-jñāna hṛde prokāśito. What is that divya-jñāna? [...] This is divya-jñāna. Dikṣā. Dikṣā means from this divya-jñāna.*” (Śrīla Prabhupāda Lecture, 11/7/76)

Hence, this is further evidence that the person who opens our eyes is the same person who gives us *dikṣā*, i.e. the *dikṣā* guru.

It is Śrīla Prabhupāda!

Therefore, all we need to do is answer the simple question of who it is that has opened our eyes. Once that is done, then by the proofs given in the previous 2 sections, that will tell us who the *dikṣā* guru is. HH Bhakti Vikāsa Swami (“BVKS”), a GBC voted-in guru, has answered this question very clearly with the following explanation:

“it’s Prabhupāda who gave me the eyes of spiritual knowledge, *cakhu-dān dilo jei*, that’s what some who get initiated within ISKCON say, they go off to *ṛtvikism*. But okay, it’s a fact, we all study Prabhupāda’s books [...] So when we say, ‘my guru, birth after birth’ [...] we say *cakhu-dān dilo jei, janme janme prabhu sei*, it’s addressed in the singular [...] and when we sing it before Prabhupāda, we’re all addressing it specifically to Prabhupāda” (BVKS Talk, “Guru Issues, Part 28”, 11/4/24)

BVKS states that:

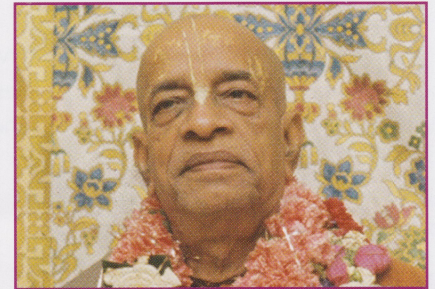
1) In ISKCON, the person who has opened our eyes is Śrīla Prabhupāda, because “it’s a fact” that we all study his books.

2) When in ISKCON everyone sings that verse from Narottama dāsa Ṭhākura about the person who has opened our eyes, it is addressed specifically to Śrīla Prabhupāda. He even refers to our point that Narottama dāsa Ṭhākura’s verse refers to the “singular” guru.

Thus:

a) There is no dispute that it is Śrīla Prabhupāda who has opened our eyes.

b) Which means he is the *dikṣā* guru for ISKCON.



Śrīla Prabhupāda: It is admitted that he opens everyone’s eyes in ISKCON

Bead bag guru

However, BVKS also goes on to claim:

“to enter into the life of devotional service, to guide us how to use our beads, how to bow down, what *mantras* to say, to explain further, to help resolve doubts, there are others who help and guide us. Among them you select one who you see to be ideal to approach, and ask humbly to be initiated”

Having been unable to deny that it is Śrīla Prabhupāda who is the one who has opened our eyes, and is thus the one who is our *dikṣā* guru “birth after birth”, BVKS bizarrely claims that it is *he* (and others like him) who should be the *dikṣā* guru! He claims that this is because the one we must get initiated by is the one who helps us practically in devotional life by telling us how to use our beads, etc.

But it is a fact that BVKS – and 99% of those who joined ISKCON when Śrīla Prabhupāda was physically present – also had someone show them “how to use our beads”, etc., which was *not* Śrīla Prabhupāda. Yet, they all still became Śrīla Prabhupāda’s disciples, because the *dikṣā* guru is the one who has opened one’s eyes, rather than the one who shows us how to open a bead bag! Thus, we have proof, from BVKS’s own practical example, that just because someone gives us guidance on following devotional rituals, it does not make him the *dikṣā* guru. Hence, both by the teaching and example of BVKS, he has to accept that Śrīla Prabhupāda is ISKCON’s *dikṣā* guru.

Conclusion

By the teachings of BVKS and his and most of the other GBC gurus’ practical example, it is accepted that it is Śrīla Prabhupāda who has opened our eyes, and is thus the *dikṣā* guru, rather than the “temple commander” and others who may help us with day to day practicalities. But the GBC gurus like BVKS simply do not want to follow their own teachings, such is their lust to be *dikṣā* guru.

GBC's Support of Sahajiyāism Exposed

One characteristic of sahajiyāism is trying to hear about Lord Kṛṣṇa's intimate pastimes with the *gopis* (the damsels of Vṛndāvana) before one is perfect or liberated:

"Without coming to the perfectional stage, if anyone tries to understand the Gopis he becomes a sahaijiya."

(Śrīla Prabhupāda Letter, 14/12/72)

Below we document the GBC's shocking conversion from having earlier very strongly condemned such sahajiyāism to now allowing its propagation within ISKCON.

GBC forbids intimate Kṛṣṇa-līlā

Originally, the GBC had banned the propagation of any literature that focused on Lord Kṛṣṇa's "intimate" pastimes with Rādhārāṇī and the *gopis*:

*"The recent proliferation in ISKCON of literature focusing on "rasika-bhakti," intimate Rādhā-Kṛṣṇa līlā, and other subject matters suitable only for highly advanced souls, represents a departure from Śrīla Prabhupāda's orders and obstructs the smooth spiritual progress of ISKCON devotees. ISKCON members should therefore **avoid collecting, reading, discussing, or distributing such literature.**"*

(GBC Resolution 73, 1995)

The GBC also issued a paper titled **"Keeping Faith with Śrīla Prabhupāda"** (1996, henceforward **"KFSP"**), to explain this resolution. The paper explains that this ban was necessary because such intimate topics are only suitable for those who are already liberated:

"advanced topics concerning Kṛṣṇa's conjugal pastimes. [...] a devotee must be liberated from material desires to be qualified [...] no one should delve into these topics as long as anarthas remain in the heart."

(KFSP)

Intimate Kṛṣṇa-līlā propagated

GBC voted-in guru **HH Śivarāma Swami** ("SRS") is in the process of writing and publishing his own extensive 5,000-page, 8-volume "commentary" on Śrīla Raghunātha dāsa Gosvāmī's most sacred **Śrī Vilāpa-kusumāñjali**, of which the first few volumes have already been released. This SRS commentary will henceforward be referred to as **"VKM"**. SRS boasts about the content of VKM using the exact same terms used by the GBC to describe the very literature that it had banned. Thus, the GBC resolution we quoted forbade literature dealing with "intimate Rādhā-Kṛṣṇa

līlā", and SRS states that is exactly what VKM deals with:

*"Vilāpa-kusumāñjali and similar mādhyura literature. [...] books detailing Kṛṣṇa's **intimate gopī pastimes**. [...] his **most intimate dealings** with his eternal associates. [...] Kṛṣṇa's **intimate affairs**"*

(VKM, Vol. 2, Introduction)

SRS promotes such literature because he maintains that, contrary to the GBC's assertion, it can freely be accessed by those who are conditioned souls:

*"a **misunderstanding** that for conditioned souls to hear topics of **mādhyura-līlā** is sahajiyāism [...] nothing could be further from the truth [...] this Vilāpa-kusumāñjali and its commentary may be **read by everyone**"*

(VKM, Vol. 2, Introduction)

Again, in a direct challenge to the GBC, SRS has framed his rejection of the GBC's position regarding what only liberated souls may hear, by using the same terms used by the GBC. We quoted their paper KFSP stating "advanced topics concerning Kṛṣṇa's conjugal pastimes", and above SRS speaks of "topics of mādhyura-līlā", where "mādhyura-līlā" is simply the Sanskrit term for "Kṛṣṇa's conjugal pastimes"!

GBC allows sahajiyāism

Thus, it is clearly established that SRS's VKM is exactly the sort of literature that has been forbidden by the GBC. Yet, in opposition to its official position, the GBC is allowing the propagation of VKM throughout ISKCON:

a) GBC member (and fellow GBC voted-in guru) **HH Devāmṛta Swami** is helping to produce the volumes of VKM as stated in Volume 2's "Dedication". And a core member of the GBC's Śāstric Advisory Council, **Hari Parśada Dāsa**, has also heartily endorsed VKM by writing a glowing foreword to it.

b) The GBC is allowing VKM to be openly promoted and sold in ISKCON temples. As well as being sold and promoted in ISKCON Hungary, SRS's book sales team recently embarked on a big tour of the USA to sell the books in many ISKCON temples. GBC voted-in guru **HG Ādi Kartā Dāsa** has even joined this sales team. VKM was also prominently promoted at the public 2024 ISKCON Budapest Ratha-yātrā.

Yet, as we have noted, the GBC considered the circulation of such literature in ISKCON to be so dangerous as to constitute a deviation from Śrīla Prabhupāda's orders and the promotion of sahajiyāism.



Śivarāma Swami: His sahajiyā literature is endorsed by ISKCON's GBC

GBC's false opposition

The GBC was originally forced to forbid the hearing of such intimate pastimes of Lord Kṛṣṇa because ISKCON leaders, including ironically SRS, were going outside of ISKCON to hear them from **HH Nārāyaṇa Mahārāja** ("NM") of the Gauḍīya Maṭha. The GBC justified its ban by presenting various quotes in KFSP from Śrīla Prabhupāda which stated that those who are not liberated are forbidden from hearing such content. Neither these quotes, nor the GBC's arguments, made any special exemptions for others to present such content. Therefore, the position of the GBC was that one cannot hear from NM because the content he was putting forward was forbidden. Thus, they were arguing that such content should not be heard, period, regardless of *who* was presenting it.

Hence, in now allowing SRS to present the same content, the GBC has stunningly been exposed as having never been opposed to sahajiyāism at all. Rather, the GBC simply used it as an excuse to stop people going to listen to NM because he represented a threat to the GBC's power due to not being part of ISKCON. And now that the GBC has declared such content to be bona fide, the GBC will have to now allow ISKCON members to hear it also from those outside ISKCON. Because there is no quote from Śrīla Prabhupāda which makes such content bona fide *only* when presented by a GBC guru! Thus, the GBC's acceptance of sahajiyāism will backfire on them.

Conclusion

In the article on page 3, we saw how ISKCON's leaders merrily accept and reject the same philosophical position depending on what personal agenda they are trying to achieve. Their rejection and acceptance of sahajiyāism is yet another example of this. Thus, it is not so much that the GBC has the *wrong* philosophy, but that it has no philosophy at all – anything goes!

Self-Realised Like the Ācāryas

In the previous article, we discussed objections to books not written by Śrīla Prabhubāda being propagated in ISKCON due to their *content*. However, there is an even more fundamental question of whether Śrīla Prabhubāda authorised his disciples to even write such books in the first place.

Self-realised like the ācāryas

Below we present in **bold** a letter Śrīla Prabhubāda wrote on 28/2/72 to Satsvarūpa, interspersed with our comments:

"You ask one question about the nature of books I want you to write as my disciples; on this point, Kṛṣṇa Consciousness is not limited. Persons like all of the Gosvamis wrote so many books, Visvanatha Cakravarti, and all the ācāryas wrote books, and still I am writing books."

Śrīla Prabhubāda explains the "nature of the books" he is speaking about by referring to: "all of the Gosvāmīs", "all the ācāryas" and himself, and how between them they are producing so many books, since Kṛṣṇa consciousness is not limited.

"Similarly, also my disciples will write."

Then he states that "similarly" his disciples will also write – which, as we just saw, refers to writing so many books on Kṛṣṇa consciousness just as the ācāryas have done.

"So any self-realized soul can write unlimited books without deviating from the original ideas."

So, therefore, this writing of unlimited books" can be done by anyone who is thus self-realised – which, as we just noted, refers to writing so many books just as the ācāryas did. Hence, the term "self-realized" refers to being "self-realized" just like "all the ācāryas" are.

SRS's shameless admission

In the previous article, we noted that **HH Śivārāma Swami ("SRS")** has dared to write a commentary on the work of the great ācārya, Śrīla Raghunātha dāsa Gosvāmī, and admits about doing this that:

"commenting on the great ācārya's masterpiece is evidence of this author's shamelessness"

(VKM, Vol. 2, Introduction)

SRS's admission of shamelessness is understandable, because it is not that just anyone can write such a commentary. When referring to the writing of such commentaries, Śrīla Prabhubāda states that the ācāryas who write

them are of such high spiritual realisation that they will be able to even go beyond the work of the ācārya they are commenting on and develop it further:

"If my previous ācāryas has written something, so he will not touch those points, but he will write something which can develop further. That is ācārya"

(Śrīla Prabhubāda Lecture, 14/6/70)

Which reinforces what we quoted Śrīla Prabhubāda stating in the previous section, about how one needs to be self-realised like the ācāryas to write such commentaries.

Unlimited books

However, in the Introduction to his book *Veṇu Gita*, SRS has tried to justify his book writing program by quoting the exact same letter from Śrīla Prabhubāda to Satsvarūpa that we just quoted in the previous section. He accepts that in order to write books one must be self-realised as stated in that letter, but claims:

"Śrīla Prabhubāda instructed Satsvarūpa Mahārāja as well as other devotees to write and publish their books [...] he also ordered a disciple to complete the Śrīmad-Bhāgavatam. On the strength of such evidence, I take it he considered such devotees sufficiently "self-realized" to write."

He claims that Śrīla Prabhubāda ordered Satsvarūpa and other disciples to publish books and ordered a disciple to complete the *Bhāgavatam*, and this alone means that they had reached the level of "self-realisation" required to write books. He then claims this as the proof for his whole book writing program: **"Thus he empowered his faithful followers to write "unlimited books""**

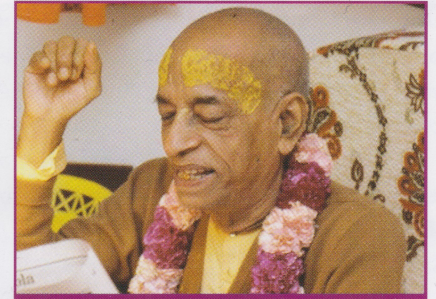
Limited books

But the actual facts are different:

1) No order from Śrīla Prabhubāda instructing "a disciple to complete the *Śrīmad-Bhāgavatam*" has ever been produced.

2) Śrīla Prabhubāda authorised 2 books: *Readings in Vedic Literature* by Satsvarūpa and *The Scientific Basis of Kṛṣṇa Consciousness* by HH Bhakti Svarūpa Dāmodara Swami:

a) *Readings in Vedic Literature* was a book written specifically as a textbook for college undergraduates, as stated in the Preface. The book contains two parts. The first part is academic and quotes, as Śrīla Prabhubāda states, **"so many rascals"** (Letter to Satsvarūpa, 17/4/77). The second part simply reproduces



Śrīla Prabhubāda: Only a self-realised soul can write commentary on scripture

extracts from Śrīla Prabhubāda's books.

b) *The Scientific Basis of Kṛṣṇa Consciousness* was written specifically from a scientific angle, as part of a program set up specifically to engage devotee scientists to present Kṛṣṇa consciousness in scientific terms:

"We have engaged our scientist students. They have already..., one student has already written one small book, *The Scientific Basis of Kṛṣṇa Consciousness*"

(Śrīla Prabhubāda Lecture, 25/3/75)

Thus, these 2 books represent limited books, both in terms of quantity and content, written on specialist subjects – primarily requiring academic and scientific knowledge. They are, therefore, not examples of the writing that Śrīla Prabhubāda spoke about: the books written by the ācāryas, which require one to be self-realised.

3) In the letter quoted at the outset, Śrīla Prabhubāda stated anyone who is "self-realized" like the ācāryas can write unlimited books. But that is not what happened here. These 2 books only came about because Śrīla Prabhubāda specifically commissioned them, rather than as part of some self-realised ācārya engaging in writing "unlimited books".

Conclusion

The basis for SRS's whole "self-realised" book writing program has been defeated. The commissioning of an academic or scientific book is not proof that Śrīla Prabhubāda declared the authors to be self-realised just like "all the ācāryas". That one could even think such a thing is an example of taking things to be very cheap, which Śrīla Prabhubāda defines as being a *sahajiyā*:

"That is sahajiyā, which means a class of men that take everything very cheap." (Śrīla Prabhubāda Letter, 15/6/72)

And, having seen the facts in the previous article, it is no surprise that SRS would use such a *sahajiyā* argument!

New GBC Guru Invalidates Himself as Guru

The GBC is making new gurus all the time and the total number is now up to 102 and counting! Here we will turn our attention to one of these brand new GBC gurus, **HG Madana-gopāla Dāsa ("MGD")**, who was made a GBC guru just a few months ago. He will serve as a good sample of what we can expect from the new generation of GBC gurus. The statements in the shaded boxes are comments posted by MGD (on social media, between 21-23/5/24), in which he is trying to oppose the "ṛtvik argument" or the position of the IRM that Śrīla Prabhupāda is ISKCON's *dikṣā* guru.

Ṛtvik-ācārya contradiction

MGD bases his argument against the IRM's position on trying to give a "correct" definition of the term "ṛtvik-ācārya", which he claims will help "explain every single thing" that Śrīla Prabhupāda "wrote and said" – thus basing his whole understanding of *guru-tattva* (the truth of the guru) on this one term:

"The crux of the confusion lies in the definition of the phrase *Ritvik Acharya*. [...] *Ritvik Acharya* refers to the person who is BOTH performing the ritual and also becoming the guru. [...] This is clear and explains every single thing he wrote and said. There is no need to deny or ignore any of his statements when you understand what the term *Ritvik Acharya* means. [...] I'm not defining the term *Ritvik Acharya* in "my preferred way" but rather explaining what it means literally. As It Is."

However, his whole argument is invalidated by the fact that the GBC, his authority on whom he depends for his guru position, has deemed that the term "ṛtvik-ācārya" does not even exist! Below is a statement from the GBC paper "Prabhupāda's Order":

"The significant point here is that terms such as *ṛtvik-guru* and *ṛtvik-ācārya* simply do not exist. There is no such term in any Sanskrit dictionary, nor in any recognized Vedic literature, [...] our friends are proposing something that does not exist"

(For the record, Śrīla Prabhupāda himself never used the term "ṛtvik-ācārya" and hence the IRM does not either).

Invalidates himself as GBC guru

So, either:

a) MGD's explanation of *guru-tattva* depends on a term that does not even exist;

b) Or the GBC is talking nonsense.

If it is a), then it is MGD who is talking non-

sense about *guru-tattva* and thus cannot possibly be qualified to be a guru;

If it is b), then it would mean that his authorisation to be a guru depends on a GBC body which does not even understand the basics of *guru-tattva*, and thus his guru authority depends on a nonsense body.

Either way, his position as a *dikṣā* guru is not bona fide. However, MGD is still not done contradicting the GBC. He also claims:

"In April he said that he will select some gurus. And in another place he said that he will RECOMMEND a few of them. The word recommend is not the same as APPOINT."

MGD refers here to Śrīla Prabhupāda stating he will "recommend some of you" at the outset of the May 28th, 1977 conversation –

"I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating ācāryas."

– which MGD interprets as referring to *dikṣā* gurus, who were not appointed. However, the GBC minutes book claims that the above refers to Śrīla Prabhupāda appointing:

"Śrīla Prabhupad said he will appoint several devotees who shall perform initiations in the future, even after his disappearance."

(GBC minutes of the May 28th conversation)

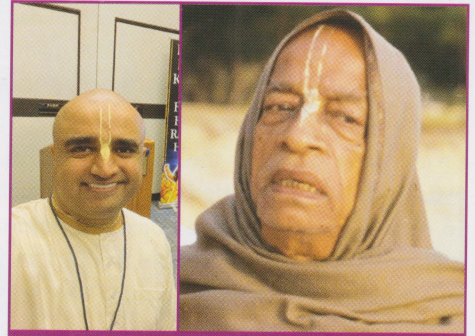
Thus, in again contradicting the GBC, the conclusions regarding alternatives a) and b) given above again apply, and MGD further invalidates his GBC guru position. Hence, in keeping with the first two articles in this issue, we see again how the power of contradiction completely obliterates one's position.

Illiteracy

Like his "senior" GBC guru colleagues, MGD is determined to demonstrate that he also does not know how to read. He claims that:

"In the letter where Śrīla Prabhupāda lists the initial set of recommend [sic] gurus he uses the term *Ritvik Acharya*. If these were meant only to be officiating in the future then he would not have used the additional term *Acharya*."

He refers here to the July 9th, 1977 letter, wherein he claims that those named are actually recommended to be *dikṣā* gurus. He bases his whole claim for the existence of these supposed *dikṣā* gurus on insisting that in this letter, Śrīla Prabhupāda uses the term "ṛtvik-ācārya". But he does not. The term used is "representative of the ācārya". The term "ṛtvik-ācārya" is nowhere to be found in the letter, and thus exists only in MGD's fevered imagi-



Madana-gopāla Dāsa (L): Self-invalidated
Śrīla Prabhupāda: The bona fide guru

nation. If anyone thinks we are wrong, please send us the part in the July 9th letter where the term "ṛtvik-ācārya" magically appears.

"None" means "several"

"regular guru. That is the exact word Śrīla Prabhupāda used when describing his followers who will eventually become guru. [...] So he clarified several times that after his departure his disciple would become regular guru."

Śrīla Prabhupāda only ever uses the term "regular guru" once, as follows:

"When I order you become guru he becomes regular guru. That's all. He becomes disciple of my disciple."

(May 28th, 1977, conversation)

1) Thus, it is impossible for Śrīla Prabhupāda to have clarified "several" times about the entity referred to by the "exact word" "regular guru", when he only ever used the term once!

2) Nor does Śrīla Prabhupāda even state here once that "after his departure" "his disciple would become a regular guru". Rather, Śrīla Prabhupāda only states that one would become a regular guru if and **when** he gives an order for one to become a *dikṣā* guru. And he never went on to give such an order.

3) Śrīla Prabhupāda cannot be referring here to an order he had *already* given in the past, since he states that when such an order is given one becomes a *dikṣā* guru. And such a thing never happened, since Śrīla Prabhupāda was still, at the time of the above conversation, ISKCON's sole *dikṣā* guru.

Thus, Śrīla Prabhupāda had not ordered regular gurus in the past, nor does he order them here, nor did he order them in the future!

Conclusion

We will let our readers decide whether this "new" brand of GBC guru is any worse than the older ones. But it is clear that he does at the very least talk complete rubbish.

Updates on *BTP's* Influence

BTP Influence: Śrīla Prabhupāda Respected at the Expense of GBC Voted-in Gurus

We continually preach that Śrīla Prabhupāda alone is the *Ācārya* and *dikṣā* guru of ISKCON, and that his position has been usurped by GBC-made gurus. A sign that our preaching is having effect would be if Śrīla Prabhupāda's position in ISKCON is being emphasised more and more at the expense of these same GBC gurus. ISKCON GBC voted-in guru **HH Śivarāma Swami ("SRS")** claims that this is exactly what is happening:

"I'm going to just express an observation. [...] I do believe that it is symptomatic of a malaise that's spreading and it's due perhaps in large part, and I'm not going to get into **the position of gurus as being minimised**, but that overall the whole concept or idea of **offering respect to gurus, *san-nyās***- [...] is being **whittled away** and generally the thinking is that the **only person worthy of offering respect to really is Śrīla Prabhupāda**. So, it's a worry. [...] it's quite worrying as to what the direction of the movement is"

(SRS, Podcast, "A worrying trend in ISKCON", 31/10/23)

SRS observes that the movement is trending towards focusing respect on Śrīla Prabhupāda at the expense of GBC gurus such as himself, and states that this is "worrying". An example of SRS's above "complaint" in action can be observed in the following, where SRS objects to the lack of respect from a disciple:

"I'll tell you one service you could have done [...] Bring a garland, isn't it? [...] if you're thinking then you would have brought a garland now. Wouldn't you? **Tell me if you went to see Prabhupāda, what would you have done?** So a devotee is not supposed to go empty-handed."

(SRS, Podcast, Conversation with disciple in Vṛndāvana, 16/1/24)

SRS measures how he is to be treated by comparing it to how Śrīla Prabhupāda would be treated, and expects to be treated the same as one would have treated Śrīla Prabhupāda. This trend of Śrīla Prabhupāda getting respect in ISKCON at the expense of the unauthorised GBC gurus, who have supplanted his position, is not something a follower of Śrīla Prabhupāda will see as "worrying" – and it shows that *BTP's* mission of promoting Śrīla Prabhupāda over and above the GBC gurus is succeeding. We can only hope that this trend continues!

BTP Influence: Milk and Karma

In *BTP* 59, we exposed SRS falsely preaching that store-bought milk incurs *karma* for the devotee consumer, even though they automatically offer everything to Kṛṣṇa (see "The Dangers of Non-Krishna "Preaching"" and "Prasādam and Sin"):

"I'm addressing Vaiṣṇavas on these podcasts, who believe in śāstra [...] aside from an offense that one is committing to one's mother, [...] **A certain karma comes on the consumer**. [...] So whereas **we can philosophize away**, or try to, the consumption of that type of blood milk doesn't really quite wash, at least as far as śāstra is concerned. **So devotees should recognize that they're at risk and they're also putting others at risk by this type of activity**. [...] We say it's store-bought milk but it's not really milk. [...] it's store-bought poison."

(SRS, Podcast, 15/7/18)

We then showed how such an idea contradicts what Śrīla Prabhupāda taught by making 3 points:

- 1) Śrīla Prabhupāda drank store-bought milk (or "poison" as SRS called it).
- 2) Śrīla Prabhupāda drank such supposed "poison" milk even though he knew it was derived from cows who were not treated nicely.
- 3) One can offer this milk to Kṛṣṇa and become free from *karma* or sinful activities.

Now, SRS has reversed his position on this subject to align with these 3 points that we made. In a podcast dated 16/11/23, in which a questioner asked him to clarify his views on whether or not *karma* is incurred by the consumption of store-bought milk, SRS stated:

"Śrīla Prabhupāda [...] he drank store-bought milk. He certainly knew that cows were not treated very nicely, and that they were machine milked and also force inseminated just to keep on giving milk, milk, milk. But anyway, he did it, and if one is just slightly *nāmābhāsa*, offenseless in one's devotional life, and in that offenseless way, offers to Kṛṣṇa everything that he eats, then yes, we become free from more sinful activities that [sic] we can perform. That's *śāstra*."

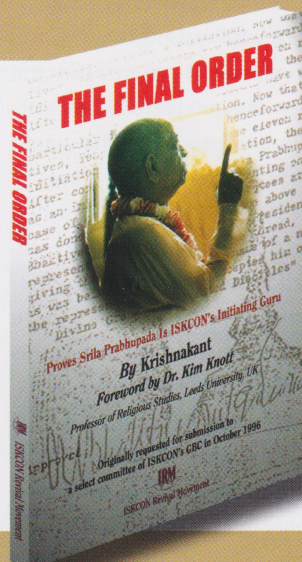
Thus, never mind SRS's claims of being "self-realised" and able to write commentaries on the works of the *ācāryas* like he is an *ācārya* (please see page 14). Just the fact that he is at least accepting some basic Kṛṣṇa conscious philosophy which we had to point out for him is a good start!

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With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK